director with assistants and clerks. The clerks are always young people just out of school who receive nominal wages in return for a seven-day work week. The township office employs as janitor a girl who keeps the office in order, serves tea at any time during the day, washes dishes, and helps to cook meals for entertaining. Her family owns one of the largest houses in the central village and more land than most others. No social stigma is attached to her job; in fact, most Taira girls would consider it a privilege to exchange their mountain work for her kind of employment even though they would earn no more. Another girl, employed by the local "doctor" as nurse and maid, lives with the family, eats with them, and sleeps with their children. Only one farmer employs a hired hand, a man from another township.

Among others living on a salary is the postmaster. His father held the same office, and his son is now trained to succeed him as the third in line. The rice miller, a man from outside the village and married to a Taira woman, and the "doctor" also depend for most of their incomes on specialized services. The latter owns his dispensary and small hospital. He receives some financial support from the township government. His services to people are compensated for either in cash or kind. Patients who are unable to pay at once will bring rice to his house after the harvest. These remunerations, pig raising, and other side activities make him, along with the rice miller and the postmaster, the wealthiest person in Taira. Local male school teachers also own fields, to which they give time in the afternoons and Sundays to help their wives.

The priestess and her assistants, although they are religious specialists, are not paid in money for their services. They participate in daily work like the rest of the village. Only when performing services outside the community is the priestess paid a small fee. Within the village she receives the food and sake which are offered in the ceremony, whether she is called by a family or prays at the village shrine on a general holiday.

DIVISION OF LABOR BY SEX AND AGE

Men and women are equal partners in everyday economic activities, both in agricultural and forest work. Only a few occupations are clearly differentiated by sex: fishing, the handling of horses, and the carrying of night soil are done exclusively by males; housework and the care and feeding of pigs predominantly by women. Some agricultural work is considered too heavy for women, for example, the turning of the

744 tuberculosis, the public health nurse teaches the family how to treat the patient in the home by giving him rest and drugs provided through her. Isolation, though recommended, is not carried out effectively, as might be expected from the general treatment of sick in the village.

744 759 Like most public offices in Okinawa, the nurse's carries with it a large load of administrative duties. Between these and attending meetings and lectures at Nago hospital, there is relatively little time to cover the long distances between villages. Taira is fortunate to be the residence of the nurse, and when occasionally a nurse from another township comes to help her with inocculations, the children crowd around her and say "We want 'our' nurse to do it."

743 759 758 [844] The dispensary, or small hospital, in Taira is owned and run by a former medical corps man in the Japanese Army, referred to as "doctor." After the war the government gave permission to a number of former army medical personnel to practice on a limited scale in the villages. The Taira practitioner takes the place of a midwife, gives first aid, and diagnoses simple illnesses. If there are no complications, a patient requesting medical care may be kept at the dispensary, where a family member and the doctor's "nurse," a young female servant, attend to all his needs. If the doctor is confronted with a complicated birth or a case requiring surgical skill, he refers the patient to a private clinic in Nago or to the public hospital there. The township gives financial aid to the doctor to maintain his establishment.

● [657]

757 [278] [262] [759] Penicillin has become the doctor's stock in trade, and other antibiotics and drugs are liberally administered via the hypodermic needle. But the doctor does not restrict himself entirely to the use of recognized Western medicines and practices. He may recommend special diets to which people have resorted for a long time, such as goat soup, which is believed to cure colds. Although the doctor has a high status in the community, most persons do not rely on his advice alone but resort to other practitioners and their remedies.

[759] Until a few years ago a popular medical practitioner, the bush doctor, resided in Taira. After his death nobody took over his work, and now many people have to travel far to receive treatment from a bush doctor in another village. His methods primarily include the use of moxa cautery, burning mogusa weed on the patient's skin, and accupuncture by the use of a fine golden needle. He may also prescribe a certain diet and the use of special herbal remedies, which the patient prepares for himself. Those who have great confidence in the bush doctor's competence, particularly older persons, do not consult the Taira doctor at all.

758 In all their dealings with sickness and its prevention, Taira people are severely handicapped by their economic conditions. Even families